WOMEN
In the Life of the
CHURCH

Let us work together, as in one household of faith we are taught and trained together, mutually helped, mutually helpful, illustrating in our lives and practice the unity for which we pray, the unity by which alone an unbelieving world is to be won to Christ.—*Mary Emery Twing*

Women in the Life of the Church

A PROGRAM OF FELLOWSHIP WHEREIN THE WHOLE WOMANHOOD OF THE CHURCH MAY WORK ON THE WHOLE PROGRAM OF THE CHURCH

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A RECORD OF GROWTH

What is the Woman's Auxiliary

I

What *is* the Woman's Auxiliary to the National Council? How does it happen to have that name? What does it do? How widely is it organized? How does it function? Whom does it reach?

All these and many other questions have been asked hundreds of times of the women and clergy of the Episcopal Church. The replies have varied through the more than half-century of the life of the Woman's Auxiliary. The reason for this variation is that the Auxiliary in its awareness of the needs of the day is like a living organism; change and development are inherent in all its life.

The Woman's Auxiliary, created by the General Convention of 1871 as an auxiliary to the Board of Missions, was in 1920 made auxiliary to the National Council. This meant that the Auxiliary's conception of the missionary enterprise of the Church was immediately broadened to take in Christian Education; Social Relations; Finance; Promotion and all areas of the National Council's work.

From its beginning the Woman's Auxiliary has been organized nationally and has had its share in the work at National Headquarters, the Church Missions House, 281 Fourth Avenue, New York. One of the first steps in the developing program of the Auxiliary was its extension into every diocese and missionary district of the Church. Its provincial organization was a later development but an energetic one, with active branches in each of the eight provinces of the Church. The first extension of the Woman's Auxiliary in its early days was to the parish. Here it works not only through organized branches, but through other organizations, and even be-

> For my own part, I would have the Woman's Auxiliary auxiliary not only as a whole, to the general Board, but, in its several branches, to each diocesan and city board of missions, and to every society authorized by the Church for missionary work... It should be the one catholic minded agency through which the women of the Church should testify their willingness to do and to give, without limit for all those for whom Christ died.—*Mary Emery Twing*

yond these, in an endeavor to enlist all the women of the parish in the whole work of the Church.

The Woman's Auxiliary believes that its first emphasis must be in the realm of the spirit. There are women in the Church today whose work is mere "activity," who have missed the effectiveness and understanding and joy of such work, because they have no deep reason for their service. There are other women who do not work at all because they have not learned to care, but who would care if their own spiritual life were awakened.

Next in importance the Auxiliary places its educational work. Devotion alone is not enough. There must be understanding, if the work of the women of the Church is to be effective. There must be knowledge of the kind of world in which we live, its needs and possibilities, and above all knowledge of what the Church has to offer that will make of the world a Christian community.

The Auxiliary is pledged to service of all kinds for the strengthening of the Church, and to giving for the support and extension of the Church. It is pledged to interest in and coöperation with the young people of the Church. It is pledged to the strengthening of the parish through its work for greater unity and understanding

in the parish life and to the extension of this life into the surrounding community.

The task of the Woman's Auxiliary today calls for the best in mind, body, and spirit that the women of the Church have to give. It has been said that what this age needs is men and women with deep spiritual insight, intellectual penetration, and strong moral passion. The call to the Woman's Auxiliary in this modern time is for nothing less, for the Woman's Auxiliary is the women of the Church striving individually and corporately so to develop the religious life of the womanhood of the Church that they may share with God in creating a Christian society here on earth.

An excellent answer to the questions at the beginning of this chapter is given in an interpretation written by a member of the National Executive Board.

AN INTERPRETATION OF THE WOMAN'S AUXILIARY

I Believe in the Woman's Auxiliary *as a central, unifying power among the women of the Church; not so much an organization with a weekly or monthly meeting, as a way of living, in which its objects of Prayer, Work, and Gifts form a daily program of service for the extension and fulfillment of Christ's kingdom.*

I Believe that it Consists of the Women of the Church; *all the women, and not any one age group or class group, or other artificial division. Therefore, I include as members of the Auxiliary women and girls affiliated with and active in all organizations of the Church, and also women in the parish who are unaffiliated with any organization. I believe also that the Auxiliary should be broad enough to consider as "Church work" any form of work outside the Church, which is a real expression of a woman's religion.*

I Believe that its Program *of study and worship, its opportunities for labor of the hands, and its plan for systematic giving should be such as to interest a cross section of the women of any parish, and that as Auxiliary to the National Council the keynote of that program should be the work for which that Council, through its departments, is responsible.*

I Believe that a Good Branch *of the Woman's Auxiliary should have consecrated leadership, and a simple, workable organization; with attractive, challenging programs, believing that a stupid program is not only entirely unnecessary, but is an abomination unto the Lord; an unobtrusive, but adequate financial plan, with a budget if possible; a share in as many as possible of the lines of work laid down by the diocese; and an intelligent knowledge of the program of the whole Church. Further, I believe that where its members seek the broader contacts to be had at regional and diocesan meetings, summer conferences, and General Conventions, not only is the life of the whole Church strengthened but the parish itself is invigorated and enriched.*

I Believe, finally, that the field *of the Woman's Auxiliary is the world; that while its roots are deep in parish life, it is great only when it shares in the whole work of the whole Church, and when from those parish roots springs the tree whose leaves are for the healing of the nations.*

The day is sure to come when man's work and woman's work in the Church will be clearly seen to be only coördinate parts of one great and glorious whole.

—Mary Emery Twing

How Is the Auxiliary Organized

2

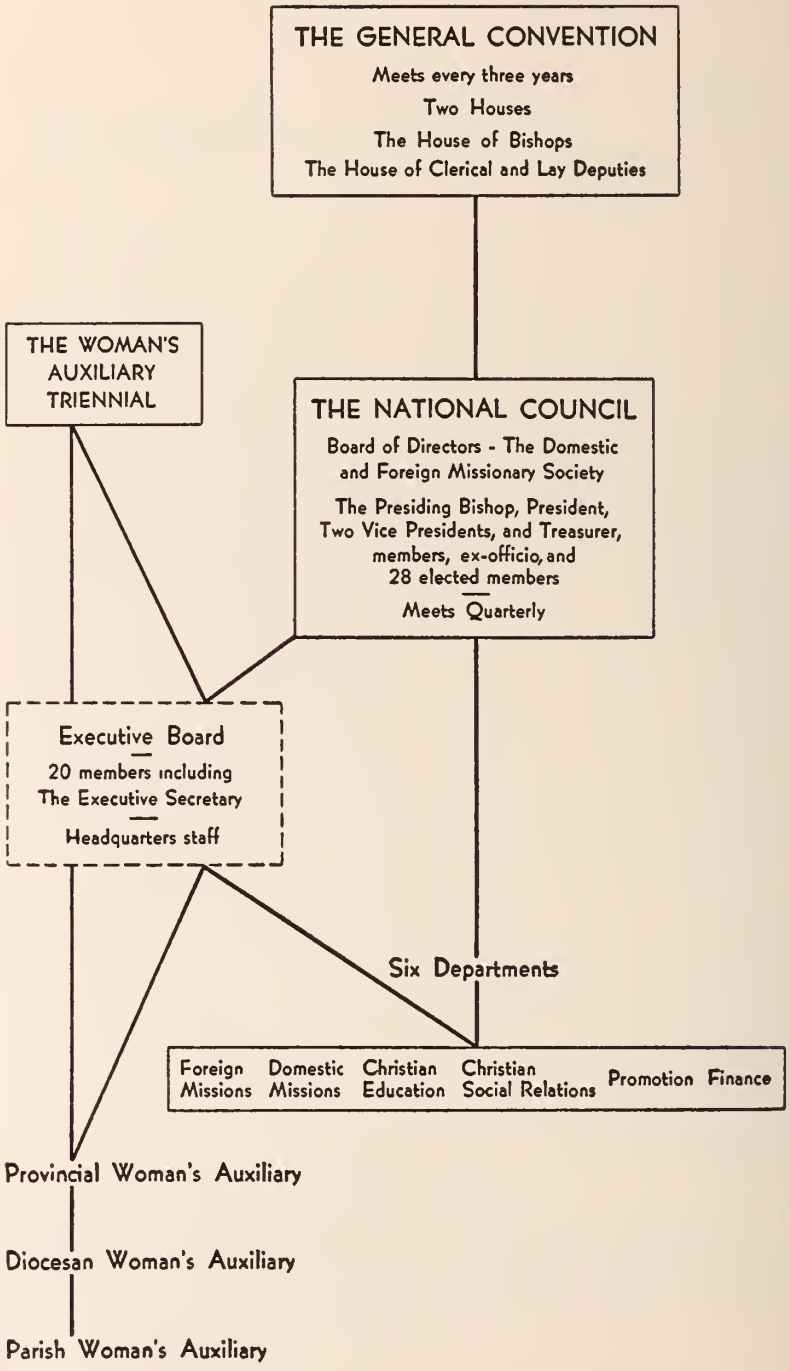
The various units of the Woman's Auxiliary are closely knit together, from National Headquarters to the individual woman in the parish. Thus it is possible for information and suggestions to travel quickly from the women in the parish to Headquarters, or from Headquarters to the local women. Yet with this close relationship there is no sense of regimentation or compulsory uniformity. There is rather a sense of freedom in the whole structure and a very hearty desire that each unit shall develop its organization and program in the way best fitted to its own needs.

The machinery with which the Woman's Auxiliary carries on its work is an important factor in the effectiveness of its program. Therefore it is advisable to consider this machinery as it functions nationally, in the diocese and province, and in the parish.

The national Executive Board of the Woman's Auxiliary meets four times a year at the Church Missions House, holding its meetings just preceding those of the National Council. It is the duty of this Board to plan and promote the work of the Woman's Auxiliary. There are twenty members on the Board; eight elected at the Triennial Meeting; one by the Woman's Auxiliary of each of the eight provinces; a representative each of the Girls' Friendly Society, the Church Mission of Help, the Church Periodical Club; and the Executive Secretary.

AT HEADQUARTERS

At the Church Missions House the Woman's Auxiliary is much like a Department of the National Council, except that it is in addition an auxiliary to each Department. Like the Departments, the


THE GENERAL CONVENTION
Meets every three years
Two Houses
The House of Bishops
The House of Clerical and Lay Deputies
THE WOMAN'S AUXILIARY TRIENNIAL
THE NATIONAL COUNCIL
Board of Directors - The Domestic and Foreign Missionary Society
The Presiding Bishop, President, Two Vice Presidents, and Treasurer, members, ex-officio, and 28 elected members
Meets Quarterly
Executive Board
20 members including The Executive Secretary
Headquarters staff
Six Departments
Foreign Missions
Domestic Missions
Christian Education
Christian Social Relations
Promotion
Finance
Provincial Woman's Auxiliary
Diocesan Woman's Auxiliary
Parish Woman's Auxiliary

Woman's Auxiliary has an Executive Secretary with general administrative and executive supervision of its activities, and other secretaries who are responsible for assisting in the administrative work, and directing its educational, field, United Thank Offering, personnel, and supply work. Besides these officers there is a field staff of three United Thank Offering missionaries who are loaned to a diocese, missionary district, or a province for a period of from two to six months of intensive service, working with the Bishop and the Woman's Auxiliary to strengthen the work of the Church in that area.

The offices of the Woman's Auxiliary are located on the second floor of the Church Missions House, New York.

IN THE PROVINCE

The present function of the province in the organization of the Church is chiefly that of education. It is the same in the Woman's Auxiliary. Although there is practically the same list of officers in the province as in the diocese, their function is that of education and promotion rather than of administration. Provincial officers receive much the same information from Headquarters as do diocesan officers, but their use of it is for promotional purposes.

IN THE DIOCESE

There is considerable diversity in diocesan organization. Each diocese has been urged to develop the type best fitted to its needs. Some dioceses, perhaps the fewest in number, are organized quite simply as a diocesan Woman's Auxiliary with representation only from organized parish Auxiliary branches. Some have opened their membership to parish guilds. Other diocesan Auxiliaries have become a federation of the women's organizations of the diocese, and count all the women's organizations of the parish as eligible for membership and for representation on the diocesan executive board. Still other diocesan Auxiliaries have cut across all group lines and are organized as the Women of the Church of that diocese. They have drawn up their constitution accordingly, recognizing in it their relationship to the Woman's Auxiliary as a whole, and emphasizing

the fact that thus every woman in every parish of the diocese is directly connected with the national Woman's Auxiliary and eligible to become a delegate to the Triennial Meeting.

In general, the diocesan Auxiliary has this type of organization: An executive board, made up of a president, as many vice-presidents as needed, a secretary or secretaries, treasurer, educational secretary, social relations chairman, United Thank Offering treasurer, supply secretary, and chairmen of standing committees. At the annual meeting, parishes and missions usually are represented by from one to five delegates.

In some instances where there is no convocation or deanery system in the diocese, the Woman's Auxiliary has divided the diocese into small units with a vice-president in charge of each. Sometimes in these small units practically the entire set up of the executive board is duplicated. The wisdom of this plan depends on the size of the area, the type of program carried on, and the ability of diocesan officers to travel about the diocese. Ordinarily such a plan results in much greater interest and enthusiasm, as a larger number of women are brought into closer contact with the work than otherwise would be possible. There is a point, however, that should be carefully watched. If by multiplying officers in the smaller areas a diocesan officer is shut off from contact with the women in the parish, the plan is not functioning properly. The function of the officers in the small area should be education and promotion as in the case of provincial officers, not administration. That is the task of diocesan officers.

IN THE PARISH

The real test of the effectiveness of the Woman's Auxiliary program comes in the parish. Hence it is extremely important that the parish organization shall be one which lends itself to the effective development of the type of program most needed in that particular parish. Officers and members of the Auxiliary will need to consider carefully the needs and opportunities their parish presents and work out the type of organization which will help lead the women of their parish forward in growth and effective service.

A study of parish Auxiliaries shows the same diversity of organization as is found in the diocese. The organization in the par-

ish does not conform to any set pattern, but varies in accordance with the plan of parish organization. In some instances the parish is divided into many groups. In such a situation the Auxiliary becomes one of several units for women. In other parishes there are fewer units, and the Auxiliary may be one of only two groups. In an increasing number of parishes the women are united in one body, working together to carry on the whole program of the women of the Church. In many parishes the organization is in a transition stage between the present plan of many groups, and the ideal of one.

Many Organizations

In some parishes the Woman's Auxiliary takes its place as one of several organizations for women. Great care, then, is necessary to avoid overlapping in the various fields of endeavor. But this is difficult and in most instances, it is not arranged but left more or less to chance. As a result lack of coöperation, even real friction between organizations, develops to the great detriment of the work of the parish. In order to overcome this, a study of the whole situation might be made, to determine:

1. The work in which the parish should be engaged.
2. How the various organizations came into being.
3. Their value at the time of their establishment.
4. Their present value.
5. If the work they are doing could be better carried on by a different organization, a coöperation of organizations or by uniting some of the organizations and planning a larger program of work.

In making such a study it often has been discovered that the work of the parish would be greatly benefited by a complete unification of the women's work. Sometimes it is possible through the interest and coöperation of the several organizations to take such a step at once. Where this is so, the plan should be put into operation immediately as delay will only increase the difficulties. Where the change cannot be made at once, it is often possible to take certain steps toward a unification of work. Sometimes one or two, or more organizations are willing to merge their work. This leaves at most, two or three organizations to carry on the work of the women of the parish, rather than the six to even twenty organizations found

Give consideration always to what is best for the work of the whole Church rather than what would most stimulate the interest of the Auxiliary, since before we are members of the Auxiliary we are members of dioceses and parishes. . . . We would ask both the Board of Missions and the Auxiliary to consider whether a real gain might be made if we would emphasize the Auxiliary less as an organization but rather as a reminder, a coöperator, and a vehicle by and through which the general missionary interests of the Church might be strengthened in any and every department of parish life. The parish branch should suggest a committee, not of itself alone, but of the Sunday School superintendent to enlist the children's interest; the choirmaster, to enroll the choir; the head of the Altar Guild, to get her girls to help; the secretary of the Brotherhood, to bring the matter before the young men; the senior warden or clerk of the vestry to work with his fellow vestrymen. Let the members of the parish branches of the Auxiliary be the instigating, encouraging, hopeful, courageous, persuasive, generous influence, that shall make the rector's heart strong and glad to undertake this special work; and let them so sink self out of sight that they may simply be thankful that the interest gained in the Auxiliary has made them large-hearted and loving enough to incite others to duty, and yet to claim no praise. The missionary gifts they thus give, and others with them, will be parish, not Auxiliary offerings, and stepping to one side, that the parish may do its duty, the Auxiliary will be proving itself a helper indeed.—*Julia Chester Emery.*

in some parishes. Where the parish is not ready for the merger, plans may be made for better understanding between the groups, looking toward a time when it will be discovered that their work is too similar to admit of being any longer separated. Joint meetings, visiting back and forth between the organizations, exchange programs, a better understanding of the program of the whole parish, are helpful means of securing coöperation and an interest in a unified program.

A valuable type of coöperation is found in those parishes having a coördinating committee for women's work. This committee is composed of one or more representatives from each parish group for women and girls. The value of the committee can readily be seen. It acts as a clearing house, so that the activities of the various groups do not overlap.

It is seldom wise to use drastic means to bring about coöperation and unity. Such methods often result in greater misunderstanding and antagonism. It is usually better to take a longer period to bring about a united program. The interest of the various groups should be won and they should be convinced of the feasibility of the new plan, and assured that the particular values of their present organization will be safeguarded.

If it has been discovered through a study of the existing situation that a complete unification of all women's work is advisable, yet that a certain length of time will be needed to effect it, this plan should then become part of the program of the whole parish. Each organization should arrange its program with the plan in mind, and work with energy towards bringing it about. With the wholehearted coöperation of each group, the transition period can be greatly shortened.

The Women of the Parish

There is, throughout the parishes and missions of the Church a trend toward the unification of all women's activities. This plan of uniting the women's groups of the parish into one organization is not restricted to any section of the country, or even to the United States. It seems to have come into being wherever the Woman's Auxiliary is found. The reason for this is apparently the need for strengthening and simplifying parish organization.

It has been found to be successful in the largest, most highly organized parishes and in the smallest and simplest missions. The reason for this lies in the flexibility of the plan. It is carried out in a variety of ways, depending entirely on the local situation.

1. *The Small Parish or Mission.* Auxiliary leaders have been troubled at the division of interest and the resulting lack of force in many parishes. It is said that the work cannot be unified because of the ever present need of keeping the parish running, that there must be a group whose principal interest is in maintaining the parish. Yet when the work has been unified it has been found that the parish is stronger than ever before, for now every woman is working to build it up. On the other hand, there are those who are afraid of losing the identity of the Auxiliary in such a unification. Those who feel this way should remember that the Woman's Auxiliary in its capacity as an auxiliary to the National Council is interested in all sides of the Church's life, so that no longer can one say "*This* is Auxiliary work; but *that* is not."

The question is often raised as to the name of the unified group. The Woman's Auxiliary is not deeply concerned about this, in either the diocesan or the national offices. The points they are concerned over are that the group shall share in the whole work of the Church, and shall associate itself with the diocesan, provincial, and national organizations. The name chosen should be one that adequately describes the type of organization and calls to mind the scope of the work to be done.

A small group has the opportunity of engaging in many interesting kinds of work. Their numbers are few enough so that they can all work together. It is not necessary to subdivide into smaller units. Practically all the work can be done in the general group. Certain standing committees will be helpful in expediting the work, and occasionally special committees should be named for short-time service.

2. *Some Plans for Larger Parishes.* The need of unity in parish life suggested for the smaller parish is equally true of the large and highly organized parish. Division of interest and effort is weakening to any parish, large or small.

The simplest type of organization follows the plan for the small parish or mission, except that the entire membership of the central unified group is divided into small units of from twelve to twenty-

five or thirty members each. These units are called *groups* or *circles* or *units* or *chapters*. The chairmen are usually appointed by the president. The members are chosen by various means. Sometimes they are drawn by lot; sometimes assigned according to interest or locality. The units function in many ways. In some cases their work is general; it would show a cross section of the work of the whole group. In other cases they are organized according to interest. In still others they are organized according to the plan of the Departments of the National Council. In some parishes an extra unit called a *Training Chapter* has been created. It is composed of young girls, young married women, and those unfamiliar with the work of the Church, who are being trained to take their place in the work of the Auxiliary.

The plans for the meetings of both the central group and the units vary considerably. In some groups the entire membership meets once a month, while the units meet once a week. In other groups the entire membership meets twice a month, or once a week, while the units meet anywhere from twice a month to weekly. The meetings of the central group are usually held at the parish house, as this is usually the largest space available. Often these are all-day meetings and a light luncheon is served. The meetings of the units are often held in the members' homes and are usually more informal than the meeting of the whole membership. In a few cases the greater part of the program is carried out in the units while the general meeting is for business and reports.

A more highly organized plan adds to the simple organization described in the preceding paragraphs, an executive board and as many regular and short-time committees as are found desirable.

"I Know That It Works"

"This is my second attempt at developing a unified parish plan, and it has proven tremendously successful," reports one rector. "The history of the reorganization goes back over a period of two or three years, as the whole matter will not be a success unless the ground is very carefully prepared. Since it means the absorption of every woman's organization in the parish into one auxiliary, my method has been first to sow the seed by promoting a spirit of coöperation among the different organizations which will eventually result in a desire for unification.

"When I thought this purpose had been accomplished, I called the officers of the various organizations together to discuss the problem in detail. . . . I asked the leaders of each organization to come prepared with an estimated budget of their particular work and a list of their members. Upon examination it was found that the various organizations of the parish represented only a total enrollment of 216, and considering overlapping membership of various organizations, about 150 women were taking an active part in the work of the Church. There were more than 500 women on the books of the parish. I proposed that we do away with every existing organization and divide the whole parish into groups. You can easily imagine the discussion! What was the general organization to be called? How would group members be chosen? How would leaders be selected?

"The women thought it was worth trying, so we arranged for a mass meeting of all the women of the parish, when definite plans would be presented. The whole matter was presented in detail by the rector, the meeting voted to proceed, and twelve women were elected to act as an executive committee for the working out of all details and the nomination of officers. The officers found to be necessary were: a president, recording secretary, corresponding secretary, supply secretary, United Thank Offering secretary, treasurer, educational secretary; a chairman of altar work, parish house, social service, student work, Church Periodical Club, visiting and new members, and telephone.

"Group leaders were selected and assigned their memberships. . . . Since one of the main purposes of the reorganization was to promote a wider acquaintance and fellowship among the women of the Church . . . the list of women of the parish was divided into three parts. List One contained the names of all the women known to be active in the work of the Church; List Two contained the names of all those who were more or less interested; List Three the names of those women who had never manifested any interest in the work of the parish. These names were placed on individual slips and distributed impartially to each group leader. When the distribution was completed, each leader had some fifty names containing workers, semi-workers, and non-workers. These fifty names constituted her particular charge and responsibility.

"A meeting was then called of the group leaders and officers to discuss the budget and other arrangements. The budget was most interesting, as every item hitherto pledged by the Auxiliary was increased. The group leaders then proceeded for the next two weeks to call diligently upon their membership and to solicit their interest. The first meeting of the group was very successful.

"Two weeks later the first general meeting of the organization was held, with the parish house filled to overflowing for the first time in history. The budget and the entire scheme, even to the adoption of the name, Woman's Auxiliary, was unanimously accepted. The experiment was fully launched.

"More women are at work and interested than at any time in my ministry here. . . . Every woman is being made to feel that the Church has an interest in her. I am enthusiastic in regard to the plan. . . . I know from experience that it works!"

The Whole Force of the Parish

It would be foolish to speak of a united parish or of using the whole force and strength of the parish, and speak only of the women's work. In many parishes an actual parish program is in force. In such parishes the men, women, and children are united in a program of worship, study, service and fellowship planned for the whole parish. Each group has its share in carrying out this program.

In many such parishes there is a parish council. Even when all women's activities are united in one organization, the parish council is valuable in bringing into closer understanding the organizations for men, women, young people, and children. In some parishes this service is rendered by the vestry. Such parishes unite their entire membership in a program of service to individuals, the community, and the world. It is in these parishes that there is the truest comprehension of the statement that "the parish is not a field in which to work, but a force with which to work."

Evening Groups

There are women in every parish who cannot attend a morning or afternoon meeting. If the Woman's Auxiliary is to reach the womanhood of the parish it must adjust its organization to the needs of these women, who have been given little opportunity to share in the work

of the Church. They are the business and professional women, and the young married women who cannot leave home in the day time. The Church needs their crisp thinking and their fresh point of view.

Every parish Auxiliary should make it possible for these women to share in the full life of the women of the Church. Evening groups of the Woman's Auxiliary can be organized where there are a sufficient number. Meetings of special interest can be scheduled in the evening so these women can attend. Whatever Church work their time allows them to do can be recognized as an integral part of the program of the women of that parish.

In parishes throughout the country groups of this type are organized and at work; carrying on in many instances an outstanding auxiliary program.

Miss Julia Chester Emery said, *It has come to pass that every baptized woman, by virtue of her baptism a member of Christ's Body, the Church, may be, if she will, a member of the Woman's Auxiliary . . .*

It is possible that this statement forms the basis of the idea that "every baptized woman is a member of the Woman's Auxiliary." Miss Emery emphasizes that every baptized woman is a member of Christ's Body, the Church, and the Missionary Society which is the Church. Every baptized woman is *potentially* a member of the Woman's Auxiliary but she only becomes a member if she wills it and desires actively to serve the Church through her worship, study, service, and gifts.

A SUGGESTED CONSTITUTION AND BY-LAWS FOR A PARISH GROUP

Article I. Name

The name of this organization (association) shall be.....

Article II. Object

The object of this organization shall be to unite the women of ..... parish in a program of worship, study, service, gifts, and fellowship which will deepen and strengthen their own spiritual lives and lead them into service for the Church in the parish, the community, the diocese, the nation, and the world.

Article III. Membership

Membership in this organization shall consist of those women of the parish who agree to share in its program of worship, study, service and gifts.

Article IV. Meetings

(This article shall be drawn up in accordance with the plan of meeting of the parish group. If desired this article may appear in the by-laws rather than in the constitution.)

Article V. Officers

The officers of this organization shall be (here list the officers needed for the carrying on of the work of the group. These will usually be a president, vice-president, secretary, and treasurer.)

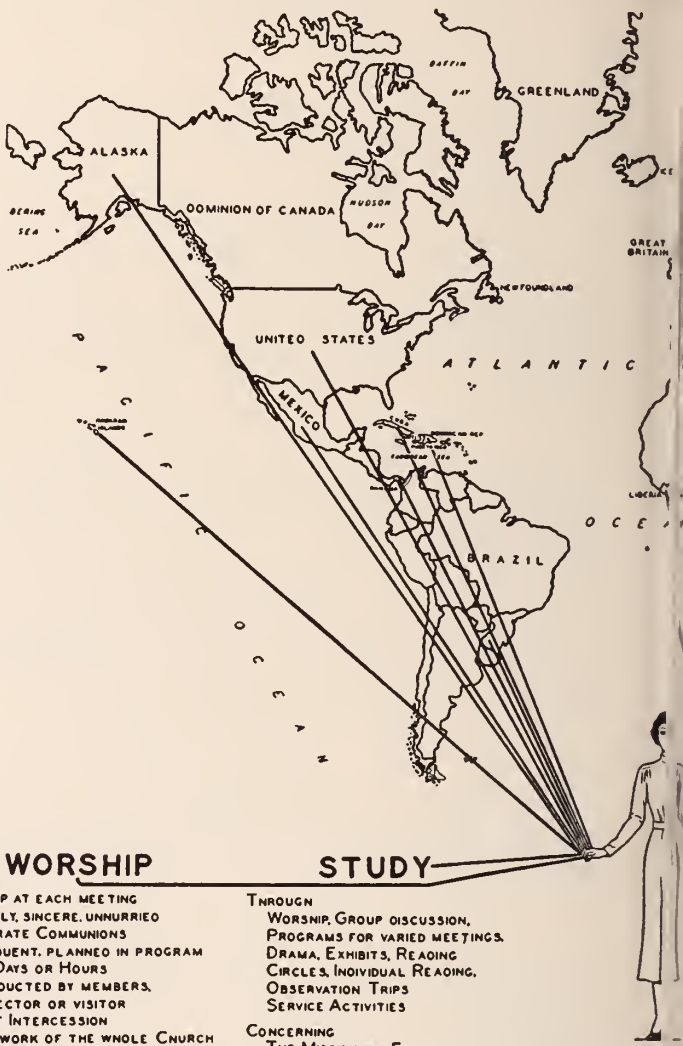
Article VI. Committees

There shall be the following standing committees. (Here list the necessary committees which should include education, social relations, United Thank Offering, supply, and such other standing committees as the program requires.)

Article VII. Executive Board

The officers of this organization, together with the Chairmen of standing committees shall form an Executive Board.

THE WOMEN OF THE CHURC



WORSHIP

Worship at each meeting
- Timely, sincere, unhurried

Corporate Communions
- Frequent, planned in program

Quiet Days or Hours
- Conducted by members, rector or visitor

Days of Intercession
- For work of the whole Church
- For Community Problems

Prayer Groups
- For definite problems
- For parish and community needs

Bible Reading

Regular Church Attendance

STUDY

Through
- Worship, Group discussion, Programs for varied meetings, Drama, Exhibits, Reading Circles, Individual Reading, Observation Trips, Service Activities

Concerning
- The Missionary Enterprise
- Religious Education
  - Children, Young People, Adults
- International and Interracial Relations
- Peace and War
- Poverty and Wealth
- The Life of the Church
- Prayer

FELLO

Fellowship func
only as a separ
in the program
Worship, Study,

UNITED IN A PROGRAM OF-

SERVICE

Effective Worship and Study will result in service such as
- Increased usefulness in parish life
- Work for Supply Department
- Promotion of Christian Unity and World Peace
- Work toward Interracial understanding
- Parish and Diocesan leadership
- Recruiting for volunteer and full time Church work
- Assisting with Church School and Young People's organizations
- Work with Community Welfare Agencies
- Assisting Community in effective social planning

GIFTS

- Stewardship of time, money, self
- The Gift of Leadership
- The United Thank Offering
- Support of the Church's Program
  - Through individual and corporate gifts
  - Through help with every-member canvas
- Diocesan and parish pledges
- Special gifts
- The Advance Work of the Church
- The Supply Work
- The Church Periodical Club
- "Gift of Life" Committees
- Friendliness and cooperation

Chairmen of chapters or circles (shall be) included in the Executive Board.

Article VIII. Amendment

This constitution may be altered or amended by a two-thirds vote of the members present at an annual meeting, notice of such proposed amendment having been given (one month) previous to said annual meeting.

By-Laws

I. Duties of Officers*

The President shall preside at all meetings and perform all other duties of that office.

The Vice-President shall assist the President and in her absence perform all the duties of that office.

The Secretary shall give notice of all meetings, keep records of the meetings and conduct all correspondence.

The Treasurer shall receive and disburse all funds except the United Thank Offering, and shall make a report at such meetings as requested by the President and a yearly report at the annual meeting.

Chairmen of Standing Committees shall preside at all meetings of their committees and stimulate the work for which the committee is responsible.

It shall be the duty of the Executive Board to act for the organization in the interim between meetings, and to suggest plans and methods of work.

II. Election of Officers

Officers shall be elected by ballot at the annual meeting. Vacancies during the year shall be filled by the President in consultation with the Executive Board.

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* See the set of six leaflets, *Suggestions for Presidents, Secretaries, Treasurers,* and *Supply Secretaries* (W. A. 30, 31, 32, 34); *Simple Rules for Parliamentary Procedure* (W. A. 29); and *Promoting the United Thank Offering in the Parish* (W. A. 129), published by the Woman's Auxiliary, 281 Fourth Avenue, New York. Price ten cents the set.

AN INSTALLATION SERVICE FOR PARISH AUXILIARY OFFICERS*

The officers who are to be installed, standing at the altar rail, the Past President, or some other person duly appointed, shall say:

Reverend Sir, the members of the Woman's Auxiliary of..... .....Church have indicated their faith and trust in these women by electing them as their officers for the coming year. On behalf of the Auxiliary, I present them to you for installation.

Then the Minister shall say to each in turn:

I install you into the office of.....to which you have been elected; and may God grant you grace and wisdom faithfully to exercise the duties thereof.

The Lord be with you.
And with thy spirit.
Let us pray.

FOR A PRESIDENT

O God, without whose illumination and guidance we cannot please thee; withhold not thy help from those who occupy places of trust in thy holy Church; bless especially her who has been chosen to direct and lead the Woman's Auxiliary of ..... Church. Give her plenteously of thy gentleness and firmness, to so manage the affairs of this organization that it may prosper in all things, according to the manifestation of thy glory; through Jesus Christ our Lord. Amen.

FOR VICE-PRESIDENTS

Most gracious God, be pleased to bless this woman (these women) who has (have) been appointed to the office of Vice-President of this Woman's Auxiliary; may she (they) serve faithfully and ever be

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* This service may be used at a Corporate Communion of the women of the parish or at an annual meeting. It may be readily adapted for use in a diocese or a province.

ready to assist or direct as thou dost call her (them). Grant to her (them) thy Holy Spirit to enable her (them) to do all things through him, who is Jesus Christ, our Lord. Amen.

FOR SECRETARY AND TREASURER

O Lord, Jesus Christ, who in the days of thy flesh didst accept the services of faithful women, who ministered unto thee of their substance, be pleased to pour upon this (these) thy servant (s) entrusted with the office of ..... thy grace and heavenly benediction. Grant to her (them) the spirit of faith, loyalty and ability to transact the business alloted to her (them); who art with the Father and the Holy Ghost, one God, world without end. Amen.

FOR CHAIRMEN OF COMMITTEES

O Lord, who hast called us all to follow thee, teach us to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will, through Jesus Christ, our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A SHORT SERVICE OF WORSHIP*

HYMN: O Master, let me walk with thee (493)

SENTENCES:

God is a Spirit, and they that worship him must worship him in spirit and in truth.

God is Light. If we walk in the light, as he is in the light, we have fellowship one with another; and truly our fellowship in the Spirit is with the Father and his Son Jesus Christ.

God is Power. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

God is Love. Everyone that loveth is born of God, and knoweth God; and we know that we have passed from death unto life, because we love.

PSALM 119:1-8; 33-40.

The Lord be with you.
And with thy spirit.
Let us pray.

O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

May our whole lives, O Lord, be one thanksgiving unto thee for all which thou hast given, and for all thou hast forgiven; for all thou hast yet in store for us; for everything whether joy or sorrow, whereby thou art drawing us to thyself. Amen.

Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy Holy Name; through Jesus Christ, our Lord. Amen.

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* This service, the Additional Prayers, and the Installation Service in separate leaflet form may be secured from The Church Missions House, 281 Fourth Avenue, New York, N. Y., by asking for W. A. 93.

Blessed Lord, who for our sakes wast content to bear sorrow and want; Grant unto us such a measure of thy Spirit that we may follow thee in self-denial and humility of soul. Help us to succor the afflicted, to relieve the needy, to share the burdens of the heavy laden, and ever to see thee in all that are poor and desolate; who now livest and reignest, and wilt yet come again to be our Judge. Amen.

O God of Love, we bless thee for all who give themselves to thee in service to their fellowmen. Grant unto them clear vision, true judgment, with great daring as they seek to right the wrong; and so endue them with cheerful love that they may minister to the suffering and forlorn, even as thou wouldst, O Jesu Lover of Souls. Amen.

Our Father. . . .

The God of Hope fill us with all joy and peace in believing, that we may abound in hope and in the power of the Holy Spirit. Amen.

ADDITIONAL PRAYERS

THANKSGIVING

Almighty God, our heavenly Father, from whom cometh every good and perfect gift; we call to remembrance thy loving kindness and thy tender mercies which have been ever of old, and with grateful hearts we lift up to thee the voice of our thanksgiving. Amen.

Maker and lover of beauty, we adore thee for the splendor of the universe. Help us to use its wonders and its loveliness as an open door through which we shall enter into the imperishable beauty of thy kingdom; through him on whose face the full beauty of thy being shone, Jesus Christ our Saviour. Amen.

FOR THE WOMAN'S AUXILIARY

Almighty God, our heavenly Father, bless, we pray thee, our work for the extension of thy kingdom, and make us so thankful for the precious gift to us of thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make him known to all nations as their Saviour and their King: through the same Jesus Christ our Lord. Amen.

FOR THE UNITED THANK OFFERING

O Lord, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept from grateful hearts, our United Thank Offering of prayer, and gifts, and joyful service; and bless it to the coming of thy kingdom; through Jesus Christ our Lord. Amen.

FOR THE MISSION OF THE CHURCH

Almighty and everlasting God, who art the brightness of faithful souls; so fill the world with thy glory, and show thyself by the radiance of thy light, that all the people of the earth may be subject unto thee; through Jesus Christ our Lord. Amen.

Grant us, O Lord, a deeper devotion to the sacred task of winning the whole world for thy Church. Set our hearts aflame with love and longing for the coming of thy kingdom and the fulfillment of thy holy will; through Jesus Christ our Lord. Amen.

FOR CHRISTIAN EDUCATION

O God, light of the minds that see thee, life of the souls that love thee, and strength of the thoughts that seek thee; Enlarge our minds and raise the vision of our hearts that, with swift wings of thought, our spirits may reach thee, the eternal wisdom, who art from everlasting to everlasting; through Jesus Christ our Lord. Amen.

FOR SOCIAL RELATIONS

Jesus, our Master and our Friend, who claimest our service through the needs of our neighbors; Grant us so to see thy image in all our fellow creatures that in serving mankind we may minister to thee, the living Saviour of the world. Amen.

Grant to each one of us, O Lord, that we may do our part in bringing about an order of society where there is no just cause for discontent or bitterness of spirit, and where every person may be enabled to come to the fullness of perfection for which he was made, through Jesus Christ our Lord. Amen.

The Woman's Auxiliary is auxiliary to the National Council and thereby auxiliary to all its Departments. It is guided in all its work by the policies of the Council to which it is auxiliary; its head is the President of the National Council to which it is auxiliary; its executive officer is an Executive Secretary appointed by the Presiding Bishop. Since 1919 nominations for this office have been presented to the Presiding Bishop by each Triennial. There is an Executive Board, half of which is elected by the Provincial Auxiliaries; half by the Triennial. The organization in parishes may be a branch of the Woman's Auxiliary of any number of women, most ideally, of course, of every woman in the parish, or the work may be done through the parish guild, or through the parish organized for service.—*W. A. Triennial Report, 1928.*

Better relationships between the Woman's Auxiliary and other Church organizations in the different dioceses is being developed by general meetings, interchanging reports, reporting through the Woman's Auxiliary, cooperating with Church schools and Young People's Fellowships, putting representatives of these societies on Woman's Auxiliary executive boards. Repeated emphasis is laid on the fact that the Church's work is one. A branch says that everything is stressed as the "work of the women of the Church," and that Auxiliary and Guild are "fast merging into one organization doing all kinds of Church work."

—*W. A. Annual Report, 1929.*

The Scope of Its Program

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*"The scope of a unified program should be broad enough to include every woman, flexible enough to include every service, challenging enough to create and hold interest, inspiring enough to create the wish to share it and to extend its spirit into every phase of daily life."**

"It is difficult to say which is the greater evil for a parish, to have no conscious educational program at all, or to have a program which is too hastily adopted. If the leaders have no program there is liable to be a great deal of wasted effort. No one is able to do his best work without a plan to guide his activities from day to day and from week to week. Without a clear understanding of the goal, people are compelled to work in uncertainty and confusion. There is danger that they will occupy themselves not with what the life of the parish needs but with what they happen to feel like doing. Thus there will be lack of harmony and coöperation and the whole parish will suffer.

"It is not difficult to work out a wonderful plan on paper, one which will provide a place for every person in the parish and which will cover the whole field of Christian thought and practice. But it may not meet the real needs of the people. Plans must be made for people. We must not try to force people to adjust themselves to our plans."†

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* Findings Committee, Women's Convention, Diocese of Arkansas, October, 1938.
† D. A. McGregor, *Bulletin*, Department Religious Education, June, 1935.

*"In each organization outward and inward things are happening. Outwardly, certain work is being done for the Church or for others. The value and success of the organization are generally determined by the magnitude and value of this work. But inwardly . . . something is happening to the people who do this work. They are being changed by the work they do. If this work is given wise supervision the workers will experience a growth in Christian life and interest."**

OBJECTIVES OF PARISH LIFE

These quotations from people who are thinking seriously about the program of the parish, and the place each organization takes in the total program, bring up the fundamental question of the purpose of parish life. For what does the parish exist? What is its underlying purpose?

National Council's Department of Christian Education has indicated the objectives of parish life in their seven fold objectives of Christian education:

1. The development of Christian attitudes toward God.
2. The development of Christian attitudes in social relations.
3. A knowledge and appreciation of the Christian philosophy of life.
4. A growing sense of the value of individual personality.
5. A knowledge and appreciation of the Christian heritage.
6. The development of initiative in Christian discipleship.
7. Participation in the corporate life of the Church in the world.†

If these are the objectives of parish life, they are objectives of the organizations which help make up the parish life. They are the objectives of the Woman's Auxiliary.

WHAT IS CHURCH WORK?

There is still, in some places, considerable discussion as to what is Auxiliary work, and therefore what shall be included in an Auxiliary program. The Woman's Auxiliary, being auxiliary to the National

* *The Spirit of Missions*, October, 1938.
† Guide Lines in Church School Work.

Council, is therefore interested in all sides of the Church's life. Its program hinges on the question "What is Church work?" The Women's Division of the Church Service League of the Diocese of Massachusetts spoke to such point on this subject that the national Executive Board adopted their statement* as its own and sent it out to every diocese and missionary district in this resolution:

> Be it Resolved: That the National Executive Board recognize as Church work (provided the worker herself accepts it as such) any form of work that is done as an expression of a woman's religion, and we quote the Massachusetts Platform for Women's Work in the Church:
>
> 1. Local Parish maintenance, which is not an end in itself but a means for building up a fellowship in Christ in order that the Church may complete her Mission.
>
> 2. Work which reaches outside the parish and which is undertaken and directed by the Church in the community, diocese, and world as a missionary responsibility.
>
> 3. Work in welfare and other enterprises not under the auspices of the Church but undertaken by members of the parish in places where service is a fulfillment of Christ's Mission.

The Diocese of Massachusetts sums up its statement in these words: "We believe that the Christian religion is a way of life according to the teachings of Jesus, and that Church work is our expression of that life for the highest good of humanity."

THE FIVE FIELDS OF SERVICE

It is important that the Woman's Auxiliary continue to emphasize the fact that its program carries the interest and study and work of the women of the Church into the five fields of service: the parish, the community, the diocese, the nation, and the world. This is not a phase of work left behind, in the broadening interests of a larger program. These continue to be the fields of work of the Woman's Auxiliary.

To this basic conception of the areas of responsibility can be added the thought expressed in chapter two under the section on The

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* The Massachusetts Platform for Women's Work in the Church.

Whole Force of the Parish, where it is stated that the parish may at length become, not simply a field in which to work, but a force with which to work.

THE TYPE OF PROGRAM NEEDED

"If the Woman's Auxiliary is to arouse the concern of the women of today, especially the young women, and win them to share in working out a Christian answer to the world's need, it must engage in activities of tremendous significance."

This illustrates a basic principle in the relationship of the parish Auxiliary to all the women of the parish. The first step in building such a relationship might well be a straightforward evaluation of the work now being carried on. Is the Auxiliary "engaged in activities of tremendous significance" or is time being frittered away at petty and uninteresting tasks which seem to have no part in the whole broad concept of the Church's life? Has the parish group such a concept of the part the Church may take in the life today? Do the young women want to share in the program of the Auxiliary? Has it anything to offer them?

In a time when children in school are discussing world problems, nothing but a real challenge to their intelligence and faith will interest the young women. The Auxiliary must help them to see the need of the world, and then through their belief in God and His Church, find the answer to that need.

There are certain basic principles underlying the building of an effective program, that must be kept constantly in mind:

1. There must be a definite plan.
2. There should be a goal, to be reached if possible by the end of the year. All parts of the program should contribute toward the reaching of this goal. It should be a worthy one, in keeping with the purpose of the Church.
3. The program should be based on reality. It must be based on the interests, needs, and abilities of the parish.
4. The program must have life and interest.
5. The program must help individuals to grow in knowledge and spiritual strength.
6. The program must inspire action. If it does not do this it will become a dead thing. A living program is very closely

connected to the life that is being lived in the parish and the community, and reaches out to take its share in the life of the world.

7. Each individual meeting must be a part of the whole plan. After each meeting the group should feel that a few steps have been taken toward the goal they have chosen.

8. The program should lead the group out of absorption in themselves, their parish or their community, into a sense of fellowship with the life of the world.

THE CONTENT OF THE PROGRAM

The program should include during the year a proportionate emphasis on worship, study, service, gifts, and fellowship. The outline given here may be suggestive to committees planning programs for local groups.

WORSHIP

Worship at each meeting

1. Adequate time given
2. Sincere dealing with vital issues
3. Close relation to activity of the day

Corporate Communions

1. Frequent
2. With specific intention
3. Planned as part of program

Quiet days or hours

1. Conducted by members, rector or visitor
2. At beginning of year's work
3. To emphasize special enterprises
4. World Day of Prayer
5. School of Prayer

Days of Intercession

1. For the work of the Church
2. For community or individual problems
3. For the parish
4. For world peace (Armistice Day)

Prayer Groups
1. Meeting
   a. Regularly throughout the year
   b. For a few sessions only
2. Praying
   a. For parish and community needs
   b. For specific problems

Individual growth
1. Reading and discussing helpful books
2. Bible Study
3. Discussion of personal religious problems
4. Emphasis on Church attendance
5. Education in stewardship
   a. Giving of time
   b. Giving of self
   c. Giving of money
6. Strengthening friendship and understanding
7. Formation of habits of prayer and meditation

STUDY

Through
1. Worship
2. Programs for individual meetings
3. Group discussion
4. Drama
5. Exhibits
6. Reading circles
7. Individual reading
8. Observation trips
9. Service activities

The Auxiliary grows in knowledge of
1. The life of the Church
   a. The early Church
   b. The Church today
   c. Personal responsibility for the Church's work
2. The missionary enterprise of the Church
   a. Greater knowledge of the whole field
   b. Detailed knowledge of particular fields

c. Study of special problems and situations
d. Individual responsibility for the budget
e. Rural and isolated people
f. The work of the United Thank Offering
g. The Supply Department

3. Christian education of children, young people and adults
   a. In the home
   b. In the Church
   c. In the community
4. Interracial and international relations
   a. Through friendly relations in the community and Church institutions
   b. Through visits of missionaries to parish and community
   c. Through visits to mission stations
   d. Through study of history and economic problems of other countries
5. Peace and war
   a. Belong to and work with peace organizations
   b. Study the material of the Foreign Policy Association; the Program of the Conference on the Cause and Cure of War
6. Poverty and wealth
   a. The causes of poverty
   b. The results
   c. Unemployment
   d. A just social order
7. Church unity
   a. Study Oxford, Edinburgh and Madras Conference reports
   b. Take practical steps toward friendship with and understanding of other communions
8. The Bible
   a. Read modern translations
   b. Study recent courses on use of Bible
   c. Study the life of our Lord

9. Prayer
   a. Forward Movement leaflets
   b. Other studies of prayer and the devotional life

SERVICE

Effective worship and study will result in such service as:

1. Increased usefulness in parish and diocesan life
   a. Assisting with Church school and young people's organizations
   b. Promoting the United Thank Offering
   c. Helping to increase the distribution of Church literature
   d. Service to sick and infirm
   e. Promoting attendance at conferences
   f. Enlisting others in Church work
   g. Working for the Supply Department
2. Working with other communions and community agencies
   a. Coöperating with other communions in community projects
   b. Promoting an understanding of Christian citizenship
   c. Assisting in effective social planning
   d. Helping to improve working conditions in the community
   e. Working with community welfare agencies
3. Assuming world-wide responsibilities
   a. Promoting of Christian unity
   b. Working for world peace
   c. Helping create interracial understanding

GIFTS

The stewardship of time, money, self

1. The gift of leadership
2. Support of the Church's Program
   a. Through individual and corporate gifts
   b. Through help with Every Member Canvass
3. Diocesan and parish pledges
4. The United Thank Offering
5. The Advance Work of the Church

6. Special gifts
7. The Supply Work
8. Recruiting for volunteer and professional work
9. The Church Periodical Club
10. Friendliness and coöperation

FELLOWSHIP

Fellowship functions in the program not only as a separate element but also through worship, study, service and gifts.

MEASURING RESULTS

Women's groups in every parish and mission might measure their progress by considering such questions as:

Have we a plan? Have we succeeded in carrying it out? Are we going backward or forward? What are the points at which we are looking for progress? How may we know whether or not there has been any? What progress has been made in the lives of the women? Are they different? Do they think as they did? Can one note changes in their attitudes? Are they better informed? Do they use their time with deeper consecration? Do they use any of their money differently? Have they a widening range of interest in people and their welfare, near and far? Are they more concerned about and more active in working for the world Christian community?

How have we met this test of leadership: "Are we leading the women in a realization of the Church as the Body of Christ so entirely His that He can use it exactly as He pleases? Are we leading them so to love each member of Christ's Church that the world will know that they are His disciples? Are we leading them so truly to love humanity that they will be ready for any social change which will make conditions bearable for all men and women? Are we leading them to love the humanity not only of their own race and nation, but of every race and nation in the world?"

A Record of Growth

4

The life of the Woman's Auxiliary has been one of constant growth and progress. Along the road of progress there have been many experiences which stand out as milestones:

SOME BACKGROUNDS

1792: A Committee appointed at the fourth General Convention to provide support for missionaries on the frontier.
1821: The Domestic and Foreign Missionary Society founded.
1823: Eight "Female Auxiliary Missionary Societies" organized.
1835: General Convention ruled that the Church is the Missionary Society, and every baptized member a member of that society.
1837: First record of Supply Work. Committees aid Negroes and Indians.

STEPS TOWARD ORGANIZATION

1850: The subject of women's work in the Church first introduced into General Convention.
1862: A Committee of three Bishops appointed to consider and report on the best plan of enlisting the services of women "in the working economy of the Protestant Episcopal Church."
1865: The committee asked to be continued.
1868: "Training houses for female teachers and a sisterhood of such instructors" discussed in General Convention.
1869: The Board of Missions appointed a committee to study the subject of the organized service of women in the Church.
1870: The Committee of the Board of Missions reported at the annual meeting that they "recognized the tested value of organizations of . . . . Christian women in prosecuting the

aggressive work of the Church." The Board appointed a committee of Bishops, clergy and laity to study and bring to the next meeting a report on the "best means of associating the organized or individual efforts of women with the missionary and educational work of the Church."

1871: The Committee of the Board of Missions made an extensive report, involving the establishment of parochial and diocesan sisterhoods, an Order of Deaconesses, and a "Ladies' Auxiliary Missionary Society, with branches as far as possible in every parish in the land."

The Committee on Christian Education suggested to General Convention that the Church should enlist "the services of highly educated Christian women, given free for Christ's sake, without cost, beyond what may be required for a very frugal and simple maintenance."

A deputy to this same Convention made several concrete suggestions.

All these suggestions, embodied in a resolution, were referred to the Committee on the State of the Church.

This Committee reported to General Convention their deep interest in the work of women in the Church and recommended the establishment of an auxiliary organization.

THE AUXILIARY BEGINS

1872: The Woman's Auxiliary to the Board of Missions declared organized at a regular meeting of the Board in October.

Miss Mary Emery appointed Secretary.

Seventy-five parochial secretaries in correspondence with Miss Emery.

The first diocesan branch organized by the Bishop of Long Island.

FOUNDATIONS LAID

1873: First report of the Woman's Auxiliary printed.

1874: The Board of Missions reported to General Convention, "a new department, organized since the last convention."

The first general meeting held, with sixty-six women present from five dioceses. (Annual general meetings were held for four succeeding years.)

1876: Miss Mary Emery resigned.
Thirteen branches of the Woman's Auxiliary established.

BUILDING ON STRONG FOUNDATIONS

Miss Julia Chester Emery appointed Secretary of the Woman's Auxiliary.

1880: First Triennial Meeting.
Miss Emery served the Auxiliary for forty years. During this time strong foundations were laid for future years of usefulness and growth.
At the time of Miss Emery's retirement there was a branch of the Woman's Auxiliary in every diocese and missionary district of the Church.

1889: The United Thank Offering begun.

1916: Miss Julia Chester Emery retired.

CHANGE AND GROWTH

Miss Grace Lindley appointed Executive Secretary.
A committee on the Organization of the Auxiliary appointed at the Triennial Meeting.

1919: The Committee on the Organization of the Auxiliary reported to the Triennial Meeting, which requested that in the event of the organization of a National Council, the Auxiliary become an auxiliary of this body.
The first National Executive Board elected.

1920: The Woman's Auxiliary recognized by the National Council as an auxiliary.

1921: Jubilee Year. The Emery Fund established.
Five fields of service stressed.

1922: Corporate Gifts (1922, 1925, 1928).

RECENT EMPHASES

1931: Themes of Triennial Meetings became the program for the ensuing triennium.
A growing emphasis on a unified program for women's work in the Church.

5P. 040. 5M. S.

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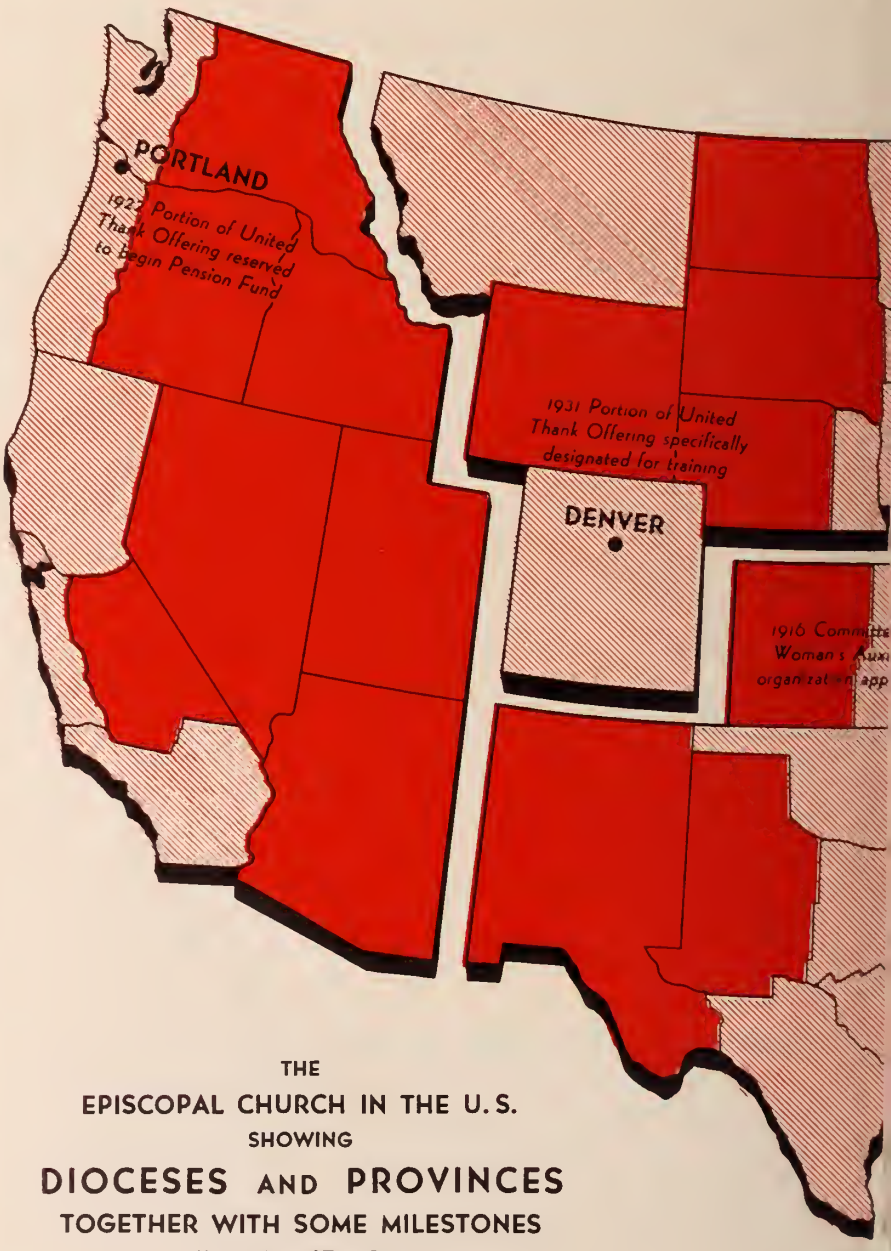
Copies of the map, The Women of the Church United in a Program of Worship, Study, Fellowship, Service, and Gifts (pages 20 and 21), is available in wall size, about 35x45 inches, in two colors, from The Book Store. Price, twenty-five cents a copy.



THE
EPISCOPAL CHURCH IN THE U. S.
SHOWING
DIOCESES AND PROVINCES
TOGETHER WITH SOME MILESTONES
IN THE LIFE OF
THE WOMEN OF THE CHURCH

Drawn by HAGSTROM CO., N. Y.